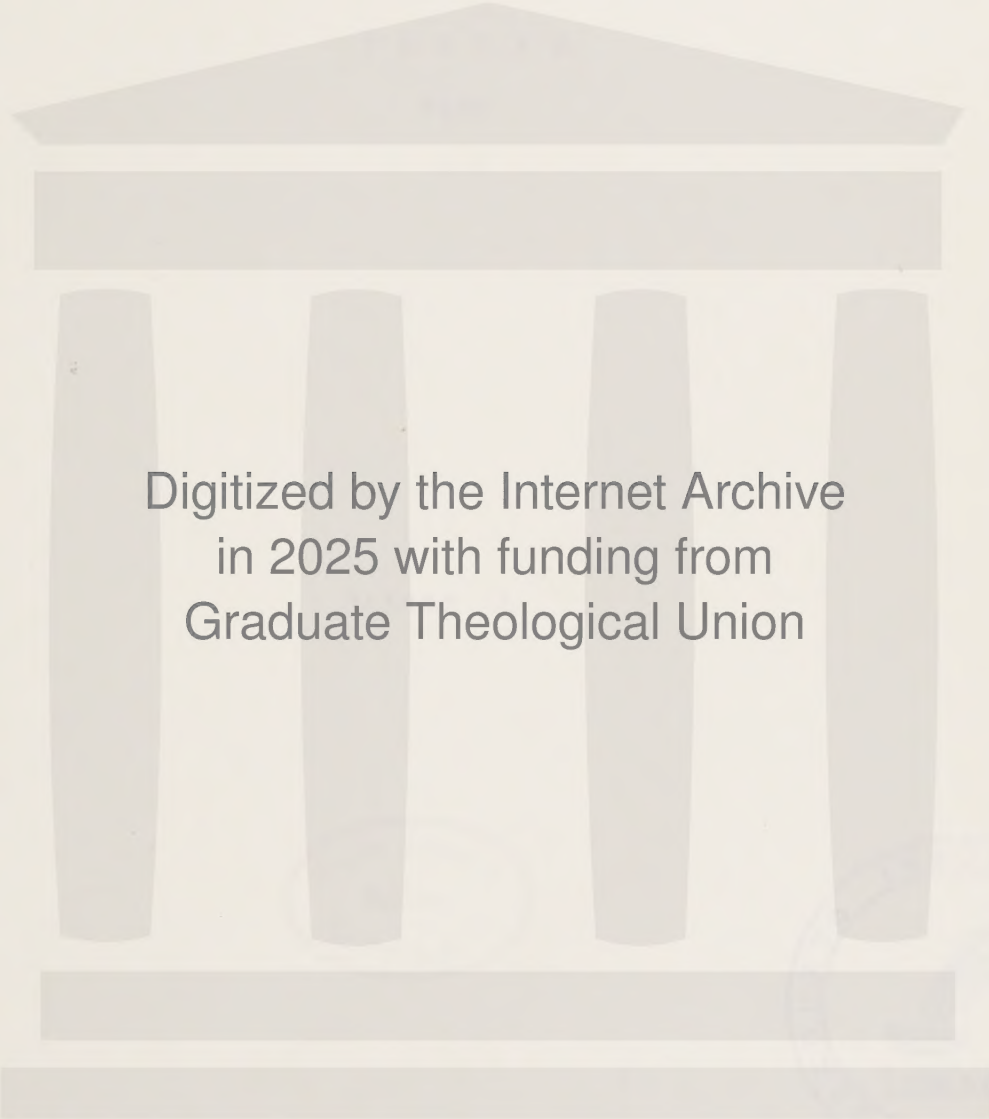




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C O N T E N T S

FOR THE DEGREE OF MASTER OF ARTS

The Life-Philosophy of Lawrence Pearsall Jacks

Alfred Throop Chandler

A Critical Appraisal of Three Modern Christian
Movements from the Standpoint of their Possible
Contribution to the Work of Liberal Christian
Education

Elizabeth Jane Force

Studies in Jewish Home Life as a Background for
Courses in the Life and Teachings of Jesus

Lois Hamilton Gregg

Religious Experience as a Developing Factor in
Personality

C. Edward Hough

THE LIFE-PHILOSOPHY OF LAWRENCE PEARSALL JACKS

by

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THESIS

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THE LIFE-PHILOSOPHY OF LAWRENCE PEARSALL JACKS

INTRODUCTION

Seventy-five years ago in the town of Nottingham, England,¹ was born Lawrence Pearsall Jacks. He studied at London, Göttingen, and Harvard Universities. He was a student of Martineau, Carlyle, and other great thinkers of the nineteenth Century. In 1887 he became an assistant to Stopford Brooke at Bedford Chapel, London, and in 1889 married Dr. Brooke's daughter, Olive Cecilia. His denominational affiliation being Unitarian, he became, subsequently, the minister of Unitarian Churches in Liverpool and Birmingham. In 1902 Dr. Jacks was appointed the first editor of the Hibbert Journal and has held that position since. In the following year he became instructor of philosophy at Manchester College, which position he has held until recently. Jacks has written extensively, some of his more important books being, "The Life and Letters of Stopford Brooke (1917); "From Authority to Freedom" (1920); "Legends of Smokeover" (1921); "The Challenge of Life"

(1924); "The Faith of a Worker" (1925); "Elemental Religion" (1934); and "Ethical Factors of the Present Crisis" (1935).

His work is exceedingly rich and suggestive, and his life-philosophy challenges the student today to develop a workable, inspiring interpretation of the universe, to search out its purpose and to live abundantly---to evaluate carefully, to appreciate fully, and to consecrate himself high-heartedly to the Adventure of Life.

Part I

PSYCHOLOGY AND PHILOSOPHY

Our World of Consciousness

In a lengthy discussion upon the nature of consciousness as to whether or not it evolves, Dr. Jacks objects to the use of the word "evolving" consciousness as an unscientific term because in the realm of the mind we do not agree as to its definition.² It is apparent that anyone studying the subject of consciousness is driven to the position of trying to explain a phenomenon by the phenomenon itself. In this case the problem is further complicated by the fact that beginning from nothing consciousness has "evolved," and furthermore that it grows necessarily from a lower to a higher form with no explanation as to where it accumulates the power or energy to do this. To apply the idea of organic evolution to a realm of mind which is greater than organic phenomena is false; it is the endeavor to interpret something great in terms smaller than itself. The definition runs in a circle, since the terms are used in diametric opposition often, and further "beginning" and "end" become the same thing, hence we get nowhere.

Furthermore this whole question involves a world "visualized," or interpreted by and large through sight. This necessarily limits our conception to visual figures. The vast majority of men, therefore, are denominational rather than catholic in their conception of the universe.

As against the denominationalist, with his sight-world and his sight shibboleths, his impoverished vocabulary and his narrow-minded contact with the divine, the catholic smells God in every scented flower, tastes Him with the Psalmist, hears Him with Keats and Wordsworth, touches Him with the blind man, feels His pressure making for righteousness with Matthew Arnold, and believes with the sage that "worlds without end lie enfolded one within another like the petals of a rose." Of these endless worlds, the sight world is the one which he happens to be visiting for a few years, but he hears the "mighty waters" of another "rolling evermore" on the shore of this. He is no one-world man. The fully real is the living totality of them all.³

In our world of consciousness we lack an adequate conception of consciousness in order to interpret it and its use---the perception of the universe. The use of consciousness is of more practical importance than the theories of its origin. After all, what is life for? Thus we find ourselves coming from the speculative to the ethical.

With this in mind we see that the viewpoint of the religious man is not denominational but catholic---catholic in attitude, deed, and commitment.

Yet even so the catholic mind is but half described. To do it justice we must name it "thorough-going" as well as "all-embracing." It goes throu h, as well as round. Hell, Purgatory and Paradise are next to nothing when merely "embraced in a vision---hearsays at most. You must pass throu h them as stages of a journey if you would know them as they really are. Known only in the space pictures of your vision, but unknown in the time current of the inner man, they are known not at all. To the catholic his "view of the universe," even though all space and time were visibly included within it, would mean nothing unless his passage through it enabled him to interpret what he sees. He knows life because he has walked through the valley of the shadow of death, Nature because he has exerted himself in her company, God because he has wrestled with Him all night long. Had a choice to be made between "thoroughness" and "all-embracingness," as best denoting the catholic mind, my vote would be given to the first. 4

Thus we come back to one of Dr. Jacks' fundamental points emphasized throughout all his thinking, the development and the conception of mankind in terms of the Whole Man. Religion means nothing unless the weight of the whole man lies behind it.

It is the act of his whole personality....the continuous dedication of himself as an entirety, making him a social being and a religious being at the same time---no affair of mere acceptance but a creative act continually renewed.

Accordingly I look for the sources of religion not in any intellectual proposition as to the nature of God, or of the universe, important as these may be at a later stage. I look rather to the vitality and vigour of the whole man. This vitality and vigour are not his private possessions. He draws them from the great reservoirs of the universe to which he belongs,

so that in dedicating himself to the Highest he
 may be said to have the strength of the entire
 universe at his back. 5

Religion is what a man does with his life "as he goes on
 invisibly existing in time through the days and the years,
 a continuous stream of self-conscious being flowing on be-
 tween two silent eternities, one behind his birth and the
 other beyond his death."⁶ The great question of life is,
 "Where are you going?"

Religion being life itself it is imperative
 that all the parts of it be correlated into one synthetic
 whole. We must get away from "patch-work conceptions" of
 man.

Thought and the Thinker

Dr. Jacks distinguishes between vital and mech-
anical thinking. Mechanical thinking is the rational,
 logical part of thinking that works out the mechanical
 part of philosophy, concerning itself with the details of
 the world's inventions. Vital thinking on the other hand
 is thought which is highly adventurous. It is wrought from
 hard-tempered experience and forged into the High Religion,
 as Bruce Curry expresses it, of vigorous, valorous, creative
 skill and creative conceiving. As Lotze believed, mechanical
 is present throughout the universe, but it is subordinate

in function to the higher Being that is not mechanical.

This distinction may be thought of in yet different terms. The mechanical thinker lays the stress on certainty, while the vital thinker stresses value.⁸

Keats believed Beauty to be the greatest Truth, and Plato thought Good was the supreme Truth; but Herbert Spencer would have none of this until he had arrived at Truth of thought, and Truth for him came in the form of logical conclusiveness. The two thinking types will clash at this point as to what Truth is; for the Spencerian thinkers it is a conclusion, and the Platonists see it as a line of direction---the mechanists thinking in terms of rest and the vitalists thinking in terms of movement.

Illustrating the fact that most of us are "space-thinkers," that we think in terms of pictures, and in the role of spectators, which kills creative thought, Mr. Jacks relates this experience.

I remember a child of my own showing me the picture of a monster drawn on a sheet of paper with the remark "See, father, I have made a cow." Later on the notion of making a cow will pass away and the notion of copying a cow, fostered by an evil system of art teaching, and fatal to art, will probably take its place."

We must correct this method of viewing the universe and feel it as well as see it. It must be observed with all the faculties, not just one. We must be "time-thinkers," interested in the meaning of life; we must be more than interpreters

of life. We must participate actively in the great symphonic drama of the universe and in placing ourselves in the great stream of it we become courageous, mature adventurers, going somewhere. We move to the front ranks of the universal migration of mankind to the Kingdom of God.

What about the value of the person himself in relation to the universe? Man is a unified, volitional being who senses the universe, and can develop or destroy himself by it. He has his own self to run and to govern. He has a personality to affirm or express. This expression is the way he aligns himself with the purpose of life in the universe. In this light he makes right or wrong self-affirmations, not merely as done, but as done by himself. Jacks graphically compares the use of a machine and a man to thrust home the distinction between personality and mechanism. If a machine did the deeds of man they would be neither right nor wrong; no machine can do a good or bad deed. A machine may kill a man, but it cannot murder him. Machines are mighty but not heroic; they often break down but they are never cowards.

When a man faces the risk he affirms himself in one form; when he runs away from it, in another; leaving on the world the impress of a brave man in the first case and of a coward in the second. A machine can do neither, because it has no self to affirm.

Our self-affirmations may be feeble or formidable; they pass through all degrees of vitality. One of the feeblest is running away---the self-affirmation of the coward, eloquent but ugly. One of the strongest, perhaps the strongest of all, is that of a man who deliberately sacrifices his life for something he deems worth dying for. Most of us die of something; of disease, accident, old age. But occasionally there appears in our midst a man who resolves to die for something, like Win- kelried when he gathered the spears of the Austrians into his breast at the battle of Sempach. This dying for something, instead of waiting to die of something, as most of us do, this deliberate dying for something deemed worthy of it, is the strongest form of self-affirmation I know of. The power and vitality of it are tremendous and the stamp that it leaves on the world is indelible. The Christian religion is an example of it.....¹⁰

Thought too often is perverted to serve the warped ends of intellectualism---the display of knowledge. Its other sin is in becoming too divorced from the life of the plain man and leaving him behind in the world of darkness. Thought is further tangled by the trivial and loose use of words.¹² The inadequate arguments¹³ supporting Monism and Dualism further confuse the mind of man and may too easily become a football to be punted back and forth across the field of speculative philosophy. The alchemy of thought applies when

the doctrine of Divine Immanence is extended to that very doctrine itself---when, that is, God is regarded as the life of that thought which thinks Him as immanent in all thinking. Were the philosophy which begins at home will end where it began. The doctrine of Divine Immanence must submit to its own yoke. Let the reader who believes that the life

of reason is the manifestation of a divine principle be on his guard against reserving one moment in the life of reason in which the divine principle has no part, the moment, namely, when reason declares for the Immanence of God. The reservation of such a moment as outside the circle to which Divine Immanence applies is tantamount to saying that, whereas God is the life of all other thought, He is not the life of that thought which is turned upon himself.....Not only, therefore, is a plurality of self-expressions compatible with the unity and self-consciousness of the whole, but it is an inherent logical necessity if we are to speak of God in any of the terms that are applicable to Spirit. 14

And so thought may be master or servant---intellectualistic or intellectual; broad or narrow; it may lead to deceit or to the truth. The relationship of thought with the thinker is the important aspect since it directly influences his journey of life at all times, in whatever he does, and among all races. Toying with the rubber-tipped arrows of intellectualistic talk reduces the hero to a fool using life as a plaything rather than as a bow to be bent and strung for serious business. Thought must be translated into the language of the plain man, each one a flint-headed hunting arrow flying clean to the heart of the problem and thereby having absolute meaning and so becoming one activity of life. The thinking of the whole man and his interaction to the universe, plus his own striving against the error and misuse of his own passions, desires, and ambitions, is the shaft of the balanced spear of life, and when tipped with the spear-point of religion it is ready

to speed its quivering way to the very heart of life.

The Meaning of Life

Life is the affirmation of the Man. "I am" is the expression of life and it is to be lived by him and no one else. "I am" implies a being at one certain time, and its imperative is the future; "I mean to be." Upon this rests the development of all that is fine and true in life. "Should the time ever come when I give up meaning to be, which is unlikely, there will be no more 'I am' to talk about and finis may be written after my name."¹⁵ In this affirmation we must take into account the revelations of physics as a guide to theology,¹⁶ otherwise our faith in the universe as seen through the lens of religion is distorted, hence we do not see truly. This leads to a reunion of the study of nature and of ourselves which is greatly significant in this day of mechanism, determinism, and other pseudo-scientific fads---fads if regarded only in themselves being unrelated to the rest of life.

This obliges us to keep a careful vigil upon both the inner and external worlds, that they may unite us toward the sensitivity necessary to apprehend the Kingdom of God.¹⁷ The characteristic attitude of man in this universe is a positive assertion. He affirms of himself, "I am;" and of

God, not "it is," but the strong personal acquaintance of "Thou Art."¹⁸ This affirmation must include the fact of death,¹⁹ and when it does this life is a grand gift to be lived for the glory of man and God.

Therefore life^{is} an adventure. In the "Legends of Smokeover" life is a combination of luck and destined purpose as it chances to throw kindred spirits together who hold widely divergent views of life but who have the great fundamentals at heart, and so find oneness with each other. Mr. Hooker, the Quaker millionaire, idealistic, unites with Arthur Rumbelow the betting man, to guide the destiny of the world through its "insurance" by wagers---the infallibility of which carried public opinion---on the outcome of national and international situations. The principle of chance is lifted to the highest logical conclusion until it is difficult to discern the difference of betting from the High Religion of adventure. In adventurous Religion we have no trace of the cheapness of betting our lives that God exists; betting implies that we may be wrong and at the end of it all will find that we have been playing a ridiculous chance. Life is adventurous. It accepts cardinal principles through experience and in doing so transforms life. It voluntarily accepts death, failure, and sorrow along with the bitter-sweet, the love, and radiant joy of life as its lot. This is a far cry from life as a gamble, won or lost by pitch and toss.

Dr. Jacks rightfully subordinates psychology to philosophy. Philosophy is the science of the interpretation of life, whereas psychology is the science of the brain and nervous system---commonly mistaken for the "mind"---and as such it takes its place as a part of knowledge, and not as the whole answer to the riddle of life. In the long run psychology is important as a tool since it allows us to get to man's inner world. This function is all-important, due to its place in the nurture of personality with the consequent effect of how that personality will grow and develop and in turn affect life. It is highly important that we know all possible about the wonderful tool, the brain, but life as "mind" is larger than the brain. Many men have a sneaking suspicion that all of the mind does not exist inside the human shroud. Else how are we to account for man's interaction between himself, his neighbor, and the universe, and how account for the reality of God? Psychology is far from being a complete answer. The mind takes in the universe, and, as such, psychology does not cover "the mind." Philosophy takes into account the greater aspect of the mind---the universal mind---and attempts to interpret our universe for us. It assimilates knowledge and attempts to make the universe a meaningful process, a rational whole. Philosophy and psychology are arrow-shafts, useless without the vane-feathers and the flint-points of life, religion. Reason must be balanced with Spirit for the best effect upon the Reasoner. Reason is incomplete without Religion.

Part II

RELIGION AND LIFE

One of the unique characteristics of Christianity, as viewed by Dr. Jacks, is the radiance it develops in people who thoroughly and whole-heartedly accept and embrace it as a cardinal faith. One of the most vivid signs of the shelving of Christianity by the western world is the number of people who have sought to make their jobs the purpose of life only---unable to see any higher reason for living, and see Christianity only as a superfluity which, in such a conception, is tragic mockery. Little wonder they have thrown it over! Too many Christian ministers make it a solemn, cold affair petrified in legalism, all its rich joyousness and spontaneity fossilized in cant and symbolism.

This lost radiance can be regained through the application of several principles. First, the Christian principle still awaits its application at the central point of life---accepting life entirely, high-heartedly. Second, the opportunity for applying it exists at the present moment. And third, nothing short of those radiant conceptions

of God, of man, of the Universe, which are the life and essence of Christianity ²⁰ can conquer the trouble and tension of life.

Man is a being of vast potentialities. His first need is not limitation, but expansion---not repression but encouragement. The world is a storehouse of inexhaustible riches which man's nature fits him to appropriate and entitles him to enjoy. Had civilization adopted these finer ideas, the meaner ideas which assume man to be depraved or dangerous---and end up by making him so---would have been discarded long ago. Schools would remain, but prisons would not. The point at issue here is the fact that the world has concentrated on Government, when man's first need has been that of learning rather than that of being governed.²¹ Man is a being who, as his need for light is progressively satisfied, finds his need for government progressively diminishing.²² Thus, education is the growing point of Christianity.²³

The struggle for light with its wide fellowships and high enthusiasms, will displace the struggle for power, with its mean passions, its monstrous illusions and its contemptible ideals.....Instead of Education being a department of Government as now, Government will become a department of Education. The struggle for power will end, not as some predict, in universal revolutions, which would merely set it going again in another form, but by being submerged, lost sight of, snowed under by the greater interests that centre round the struggle for light. I say these things will hap-

pen. But they will not happen unless men are sufficiently resolved that they shall. Already thousands are so resolved. Let us add our resolution to theirs, thereby taking the first step towards the recovery of the lost radiance of the Christian religion. For of one thing we may be assured. The struggle for light will not stop at a first series of discoveries. It will go on and on, from point to point, from position to position, from insight to insight, until the fruits of the Spirit are possessed, the eternal values laid bare, the many mansions fully opened, and the turmoil of life transfigured and explained in the music and dancing of an immortal world. 24

The Challenge of Life

The challenge of life to the individual in these days has been removed so far as possible by science, social security for those who can pay for it, and by an ethic of expediency which counsels evasion of life's bitter herbs with the result that we are not producing heroic men. A hero is a "man upon an engagement very difficult."²⁵ When we remove the difficulty from life we turn it to ashes. Alleviation of human misery is a part of meeting difficulty, and if we ever completely remove pain and difficulties there will be always other difficulties to encounter. Thus life always will challenge all men, weak or strong, and the challenge will develop especially our heroic qualities. The modern tendency to make life easier is all to the good until it becomes an end in itself and fails to prepare us for the challenges and the troubles which we must sooner or

later race. When Mental Hygiene or Religion dull our sensitivity to evil and develop in us a complacent attitude in regard to our duty to live for ideals rather than giving in to an unsatisfactory status quo, we foster the growth of a weak person rather than strengthening him to meet squarely the issues of life. It is one thing to tack against the winds and currents of the universe successfully, and quite another to drift aimlessly before its challenging gale. Muscles strengthen, intelligence grows, and character develops when we make use of the tensions of life. There is a tendency today to make life comfortable at the expense of those less-privileged than ourselves, to make work easy without accomplishment, to make joining the church available to all without the hard challenge of difficulty. Joining the church today may be done with no sacrifice and little work upon the part of the person so doing. Muriel Lester says we are making it too easy to be Christians. Originally the Christian Church was a church of heroes; no weakling could be a Christian in the Apostolic Church at the price of his life. The idea of cherishing the weak is noble, but it must not be at the cost of the Church whose strong leadership is so sorely needed in a confused world.

This note enters into the realm of belief. Believing is far more worth-while when it is hard to hold than when it is easy to hold. Such an attitude is found in the

Bible and reechos throughout all the greatest literature. Isaiah affirms, "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not faint." True life is difficult to win, and difficult to hold. A hundred years ago anyone predicting the radio would have been laughed out of town. Only a daring, stout-hearted person indeed could have believed it possible. The realm of beliefs is part of the life of the church and it must think in daring terms to rally the heroic community of kindred spirits.

Religion does two things; it raises our perplexities to a focus, and at the same time reveals to us the divine power within which can meet them. In doing this it sharpens our sensitivity to evil, and deepens our consciousness of that in ourselves which overcomes evil. It "gives us the faith to grasp life's nettle."²⁷

Religion is the ultimate purpose of life.

So, then, in expecting religion to reconcile the world with our notions of a "good time"; to smooth and simplify our path; to accommodate itself to what we, in our weaker moments, desire---in looking for this we look for what is not forthcoming. Religion will meet us, not on the level of our weakest moments, but on the level of our strongest. It will give us power rather than satisfaction; courage to face danger rather than safeguards against it; inspiration rather than explanation. Whatever satisfaction it brings will come through the power; whatever safeguards, through the courage; whatever explanation, through the inspiration. It will not teach us to see no evil in the world; but immensely

increase our resources for dealing with evil when seen....Our mistake has been not that we have asked for too much, but that we have asked for too little.... It will show the Cross we have to bear: but it will also show the Christ who bears it, and will awaken the Christ, as a victorious principle, within us.

A Living Universe

Theories of the universe are for the most part unsatisfactory; but the idea of a Living Universe appeals strongly both to the young skeptics and the young believers of this generation because it is a daring challenge. Our highest truth or deed cannot be spoken, but it can be acted, and in this way we are kin of the living universe.

This theory of the living universe---I would rather call it a vision than a theory---is the summary of all those highest truths that cannot be spoken, except by way of hints and distant allusions... The acting of a living universe is what we call the Kingdom of God, which is not meat and drink, but righteousness, joy and peace, the only form of human life in harmony with a universe that is alive.

We are tired of sham in religion, education and politics. We want reality, which is an actable thing, not merely a speakable thing. We must seek for reality in what we mean to do, not in what we are fond of saying.

Christianity must be an actable religion, and all forms of it must be distrusted which consist in mere saying this

or saying that. The universe is alive with a Spirit that for ever acts the truths on which it functions. Children must be taught to act in accordance with Truth, Beauty, and Goodness.³¹

One of the most damning indictments of civilization today is the fact that it does not employ its best men for its highest work.³² When we do get great men to lead us it will be through courteous, human treatment. Today a man enters public office under the threat, "You are liable to be turned out at a moment's notice." Instead we must say, and back up the saying with the deed, "Here is your life-work; before God you must stick it out until you have finished." The difference between that which is, and that which should be, lies in the fact that western civilization is too much of the conquering political type, and not the cultural type of the East. Our main struggle is for power, and the struggle to keep it. The cultural, on the other hand,---and culture here is the process by which the powers and faculties of human beings are liberated, organized, developed, and educated---aims at human development. Power aims at the exploitation of the world, the world thought of as a dead or mechanical thing for men to exploit. Culture emphasizes the development of man who is a citizen of a living universe to be loved and revered.³³ Plato in his "Laws" appoints the Prime Minister to be the Minister of Education.

In a living universe the emphasis is not upon the work of exploiting the material world but upon the cooperative work of developing the spirit of man; and education in its highest, broadest sense is the way to accomplish the change to a richer cultural inheritance. It unites with religion as the process of developing the world's culture to benefit all men. Religion, sad to say, has operated too often upon the political method of force and violent coercion; we must ally ourselves with the cause of culture and by the teaching of Jesus redeem the world.

A living universe implies immortality. The desire for it is no longer selfish wish-thinking when we realize it arises not so much from the prospect of our own death---"even though He slay me yet will I trust him"---but from the death of others.

Carlyle illustrated this principle. During the closing years of his life, he said, "My life now has nothing in it but the shadow, sad, grand and unfathomable, of what is coming---coming.....God's will there also be supreme." Turning from the deep piety of this belief he refused to believe his wife had entered and disappeared into a void, into an everlasting night. "At all hours and at all moments," he writes, "her transfigured spirit accompanies me, beautiful and sad; lies behind all thoughts that I have, and even all talk that I carry on." "If we are to meet!" he cries. "Oh, Almighty Father, if we are; but silence! silence! and

Dr. Jacks goes on,

In the New Testament, the hope of immortality is not grounded on any value we find in ourselves but on the value we find in Another. There is, to begin with, but One Immortal Soul, which becomes the mountain of Immortality to all the other souls that are bound with it in the ties of love and loyalty. It is because Christ lives that we shall live also.³⁴

All is alive, and it is one life, plainly an immortal life that animates the whole.³⁵ Thus we are fellow-workers, joint creators with the Great Companion of the Universe. The Soul of the World is just, otherwise we could not maintain a belief in the moral order of the world. And persons must therefore be ends in themselves. If they are merely cogs, gearing-in with an evolution machine, life loses all meaning. People in this case are not moral but created simply for the purpose of being a part of ^{an} automatic machine.

The great soul of the world is just....It means that in a living universe all souls, all persons, are treated ^{as ends in themselves}, and not as mere fodder and fuel for keeping up the process of evolution. That being so, this question immediately arises: Can a universe in which all souls, all persons, are finally extinguished at death be said to treat those persons as ends in themselves? The answer, so far as I am concerned, is No. If we are finally extinguished at death we must be content to regard our personalities as fodder or fuel, as having instrumental value only, but as having no absolute value of their own which would make them ends in themselves....Willing as I may be, in

certain moods, to regard myself as fodder and fuel, I cannot so regard Socrates and multitudes of others whom I honour. They were ends in themselves, not mere means to the betterment of others....But if he slain them, I can trust him no more. Least of all can I trust him if he has slain them merely in order that I, and others like me, might enjoy, through their sufferings and death, a fuller life. It is in this way that the belief in Immortality gets bound up with the belief in God. "The Great Soul of the World is just." ³⁶

Personal Religion

The whole religious philosophy of Principal Jacks bears upon personal religion. The highest happiness is the ability to do without happiness.³⁷ He believes in tension---or rather he accepts the fact of tension and uses it to live victoriously---since the best things in life are hardest to get and are the hardest to keep.³⁸ We must develop the philosophy of truth and truth-facing to interest the 20th century in moral and religious leadership of the world.³⁹ We all carry burdens in different ways. Christianity is not an accommodating religion---it is a challenge---it does not bend to ease, comfort, and secular interests.⁴⁰ Religion is not truly normal in mystical experience, but is found in the plain man's work.⁴¹ We must know God personally, realistically, otherwise than by hearsay, as Carlyle said. The world of matter is not so

bad as we have continually claimed it to be; spirit and matter can not be separated.⁴² In all we do we must not lack self-control; we must embrace discipline to balance and coordinate us for the best life.⁴³ When we accept the challenge of death, religion becomes the principle of a universal transvaluation, which makes all things new, pain becoming joy, law becoming love, Death becoming Life.⁴⁴ Religion changes the tune of life so that the inevitable tensions produce harmony and not discord; "Evil is the tension of life when we seek to escape from it."⁴⁵ Tension generates energy---it is man at his destiny of creative work:

"Good Workman" is the name of him; or we may call him a son of God, meaning the same. . . .⁴⁶

Two propositions of the Good Workman are, "My father worketh and hitherto I work," for theology, and "Go thou and do likewise" for morals.⁴⁷

Part III

PHILOSOPHY AND THEOLOGY

A Theology for the Present Day

Principal Jacks' theology may be understood by the following Credo, appearing in the Hibbert Journal for May, 1908.

I believe in one God, Just, Merciful and Holy: Eternal in Being, Infinite in Wisdom, Unchangeable in Purpose, Adorable in Majesty, Ineffable in Perfection; for ever Blessing and for ever Blessed.

I believe in God as the Absolute and Only Good: in Whom there is Peace beyond all unrest; Harmony beyond all discord; Victory beyond all defeat: I believe that the whole Creation is moving towards the fulness of His Glory, and that He is for ever reconciling the World unto Himself.

I believe in God as the Beginning of Wisdom and the Satisfaction of Desire; the Life of all life and the Soul of every soul; Revealed and yet Hidden; Present and yet Beyond; Light of all Thought and Substance of all Things; sustaining the World by the Immanence of His Will, and Transcending the World in the Glory of His Being, the Depth of His Counsels, and the unsearchable Riches of His Love.

I believe in the Self-communication of God in every soul; whereby the lost is found; the broken healed; the seeker answered; the perishing made imperishable; and the finite creature clothed upon with Infinitude and Immortality.

I believe in a Divine Universe, revealing the Eternal Mind unto a Perfect Day; Radiant with the Beauty of God; the Temple of His Holiness, Built and still Building; the Word of His Wisdom, Spoken and Speaking for ever; the Habitation of Souls: I believe in the Reign of Law which is the Reign of Love: I believe in the Everlasting Gospel of the Kingdom of God---Everlasting and therefore ever-renewed, Everliving in its essence and therefore ever-changing in its form.

I believe that I am in God, and of God, and for God; that He is mine and that I am His; that from Him I came forth and to Him I return; that by Him I am thoroughly known, righteously judged, and graciously loved.

I believe in the Brotherhood of Man; in the Communion of Saints; in the Holy Catholic Church of all worshipping souls; in the Church Militant and the Church Triumphant; and in the inspiration of the Prophets, past, present, and to come.

I believe that the faithful is justified and that the wicked has his due; that the merciful is blessed; that the mourner shall be comforted; that the pure in heart shall see God; that Death shall be swallowed up in Victory, and that the Righteous shall shine as the stars, for ever and ever.

I believe that Man is free and responsible; immortal and divine; of one Nature with God; imperfect but called to Perfection; good in becoming Better, wise in becoming Wiser, dying to Live: and I believe in the inexhaustible Riches of Eternal Truth, Immutable in Essence, but Endless in Progression and All-comprehensive in Diversity.

This I believe; a Covenant and a Promise; a Light of the Life that is; an Assurance of Life to come; True but incomplete; sufficing for present Knowledge, but falling short of the Glory that shall be revealed: I believe that other Words will be given, though we cannot bear them now: and I look for the fuller

Vision yet to be; and for the endless transformation of all souls into the Nearer Likeness of God. . . .⁴⁸

The Question of Evil

One question arises after examining this strong statement of belief. God is the Absolute Good; "I believe that I am in God, and of God, and for God; that He is mine and that I am His; that from Him I came forth and to Him I return." The question is, what about Evil? Is evil something apart from man, or is it the result of man's present imperfection? Evil is assumed in this statement: "Evil is evil, pain is pain, death is death; and it is only by accepting them in their naked reality that Religion can be true to herself."⁴⁹ The religion that springs from this faith is the most courageous thing under the sun; it has no peers. Religion is the deepest principle of unity among men. It is the self-asserting soul winning victory over the world---"fearless of Nature, of Death, of Evil, of Immensity." The spirit of religion is the uncompromising loyalty to the highest. The soul is greater than arguments and can see the gaps in its own logic. Here the words of Kant express the truth; "The righteous man may say: I will that there should be a God; I will that, though in this world of natural necessity, I should not be of it, but should also belong to a purely intelligible world of freedom; finally, I will that my duration should be endless. On

On this faith I insist and will not let it be taken from me."⁵⁰ "Religion conserves nothing that it cannot eat, for it is, before all else, a creative principle, an active Good, an invasive Ideal."⁵¹ The weakest church is the most apologetic; the strongest is the Church Militant. Militant against what?

Apparently the conception of evil here is the doubt and despair of irrational or mistaken rational solutions of the riddle of the Universe. When life with its perversities and troubles and disappointments becomes a meaningless tragedy, then it is evil and the person holding such a belief is evil in that he is a quitter and loses the courage of the fight, and fails to persist in the face of the thick-flying missiles of challenge. Life must be met and conquered. Since difficulties abound we do not solve any problems by avoiding them---they are often the effects of partially good intentions or "mixed motives." Evil must be met and conquered to counter act its undesirable effects. Failure to so act is to allow it to flourish, obviously evil in another form.

This theology moves naturally toward the consideration of the great question of the ages, what is life for? This involves an interpretation of three principles, affected today to a certain extent but important. They are the Holy Ghost, the Holy Catholic Church, and the Resurrection of Death. Since Dr. Jacks is a Unitarian he does not see-

essarily find himself bound to the usual trinity of Father, Son, and Holy Spirit, but he does find the above-named important to his interpretation of life.

The Holy Ghost and the Holy Catholic Church

The Holy Ghost is the Spirit of Truth. It is question, answer, and command.⁵² "Is that so?" "It is so." "Go thou and do likewise." It leads into the conception of an all-complete Truth including Theology, Morality, Physics, and all of science in its thousand forms. Nothing less than the whole universe is sufficient to manifest the Holy Ghost. It is a summary imperative; "It is so." "Go thou and do likewise." It is more, therefore, than merely knowledge; it seeks out the truth. The ultimate reconciliation of science and religion lies in the Spirit of Truth; the Spirit of Truth speaks not in words but is abundantly present, like the sunlight. It is in the voice of prophecy, poetry, art, logic---"be reconciled with God." That is the Holy Ghost.

The Holy Catholic Church⁵³ is the spiritual university of the human race; the Catholic Church has been defined very beautifully as the union of those who love for the sake of those who suffer.⁵⁴ It is organized on the basis of the university; the undergraduates of the intellectual university are the seekers in the spiritual uni-

versity; the graduates are the finders, and finally the teachers guide the seekers. It embraces all; the learner, the beginner, the seeker, the questioner, the doubter, and even the free-thinker if he is really thinking. Why do the questions that we ask, come? Not because there is something wrong with us, but because there is something right with us---the Holy Spirit is acting on us in that way.

And so with the Holy Ghost to give us a truth to strive toward and the Holy Catholic Church as the place to learn the truth of High Religion, we are ready to ask the greatest question of the ages, what is life for? The answer is perfectly clear and, I think, Absolutely true, though like all true answers it breaks out into new questions as soon as you get it, that being God's way of educating the human race.¹⁵⁵ Die to give our lives for mankind; ask for no happiness, do not ask for guaranties, but throw life wholeheartedly into the service of mankind. Then will the liberation come from the smallness and pettiness and the worry of life.

You will not be miserable. Not a gleam of radiance the less shall fall on your life, but a hundred times more. Your eye shall be brighter, your step firmer, your hand more dextrous, your brain more alert, your heart more enkindled with heavenly fire. Your life shall be anchored on the rock of Immortality. You shall become a "Son of God with power"; you shall share in the triumph of the death-conqueror, whose life no man took away from him, but who laid it down of himself, who gave it away. O death, where is thy sting?

O grave where is thy victory?"⁵⁷

The Conception of Christ

Nothing is said directly about Christ in the Credo. Dr. Jacks conceived of Christ as the spirit of God in man. It is the divinity of man himself, having a direct man-to-God relationship without any intervening logos doctrine to explain Christ is not a special mediating force man and God.

This conception of Christ is inconsistent with one of the fundamental tenets of Christianity. Man's approach to God is Christo-centric. Dr. Jacks believes man is Theocentric, and in this way departs from the Christian method of coming into a knowledge and an experience of God. While of course the danger of worshipping Christ is present in a Christo-centric belief, it is offset by the warmth, vitality, and intimacy of God which such a conception brings. The Theocentric point of view has no way to know God than by a rational process---but the Christo-centric belief defines God by appealing to one of our most vivid experiences, the transforming power of Personality as a way to a knowledge of God. This is a satisfactory way for most people. Christ is identified with Personality in this way, hence the Christo-centric belief raises our conception and value of Personality.

Part IV

POLITICAL PHILOSOPHY

In an age of intellectual confusion---the gears of civilization shifted into high speed, and the sudden bumps of the depression years threatening chaos---Dr. Jacks has kept calm and has ever held aloft his light to mankind.

His insight into the difficulties which face the Social Reformer as well as the man of wealth (as illustrated by the Quaker clock-maker, whose plant during the war is commandeered for a munitions factory, his consequent fabulous wealth, and the problem of what to do with it,--see "Heroes of Smokeover" and "Legends of Smokeover") is rapier-keen, and we feel compelled to remark upon the "wholeness" of his philosophy in grasping several conflicting conditions at once. It is a comprehensive, liberal outlook clearly seeing fundamental truth which greatly strengthens his personal convictions. Jacks draws from Plato, to some extent from Spinoza, and from Kant he bulwarks his philosophy by accepting moral autonomy; from Carlyle he derives a penetrating insight into the meaning of life. By synthesizing

this background with a liberal outlook, plus the aid of the Scientific Method to interpret life, we find him profoundly spiritual in his appreciation of man, critically optimistic regarding life, while at the same time he, a man of seventy-five, accepts the uncertainty and the danger of the universe with a high-hearted, youthful zest.

The Problem of Democracy

Upon careful examination Democracy, according to Dr. Jacks, stands apart from all other political philosophies in its capacity to suit best the needs of spiritual-moral man in his toilsome ascent from the "silence of the Centuries" to his present situation upon the plateau of civilization. Because Democracy has been exploited and debased by ignorance, the constituents of civilization have lagged behind the leaders and loaf complacently upon the plateau rather than continuing the ascent toward the Kingdom of God. Would some other political system prevent this slacking and at the same time develop each man's creative power? The answer lies in the inherent values of Democracy contrasted to the inherent values of other political systems.

Broadly speaking we may class the major political systems as follows; the one-man dictatorship as represented by Italy's prime minister Benito Mussolini, the group dictatorship as set up by the Soviet government in Russia, and

Democracy as developed in the form of the various Republics of France, England, and the United States. Anarchism has never developed and never can, due to its inability to distinguish the fact that no matter how good men are, differences of opinion will call for sportsmanlike rules of conduct, and this pre-supposes moral men willing to submit to team-play discipline---be it sport or government.

Of the two feasible systems, the dictatorship thwarts and coerces personality, and imposes law from without by a mailed fist. Democracy, on the other hand, gives each moral man the right to share in self-government, and as a part-ruler he has to depend upon his moral nature to help him discriminate the good for all men from the temporary advantage for himself. All men share the benefits, responsibilities, and losses with each other. Democracy gives every person a share in the abundant life, including the dross with the gold.

The Decline of Democracy

The ideal Democracy contrasts sharply with the ponderous systems of political government existent today. Yet there are some serious faults with our present system. One of these is mediocrity.

Men are not all morally strong, some being unmoral

and others immoral. A system of which the heart is morality suffers severely when applied to such a heterogeneous group; hence, safeguards must be set up to protect the moral citizens from the immoral. We need to establish certain qualifications of training---which are woefully lacking today in many departments of government---to eliminate the unfit. Salaries are now limited and incomes regulated to reduce the element of graft and "political plums." The standards of required training for government work are not high enough to eliminate the untrained, and the offices have fallen into disrepute due to graft, small salaries, and low-powered men. Our most capable and most illustrious civilian leaders are not challenged to the duties of civil administration. Low-calibre men accordingly take the places rightly belonging to the qualified until government becomes the seat of the scorned, and statesmen leave this high calling to the selfish hands and picayune ideals of party politicians. This one of the saddest detours of mankind's ascendent journey to the Kingdom of God.

"Government by Talk"

A second characteristic of world politics today is inaction and volubility. We have government by talk, without action or reflection, and it leads to signatures on peace-

pacts which are outright lies---denials of faith whenever expedient. Talk builds ideas, but it must be a gospel of True Speech. 22

Illustrative of what talk does, we may observe how it reduces the rich meaning of labor to a political term. "Labor" now connotes the foe of Capital.

But of labor, in the primary sense, as the grand field of excellent performance, as the source of human perfection, as the one patent of nobility and the passport to all that gives value to life, no faintest conception seems to have entered the minds of the speechmakers on either side....The secondary sense has killed the primary. Was there ever such a tragedy? Not that the Labor party is to be blamed for it. Blame rather those forces which have turned the currents of human culture in another direction into faith without works, into knowledge without art, leaving Labor bereft of joy and with no hope in this world but higher wages and "improved conditions". 23

"Improved conditions," should mean not better things, but better men. We need better builders; not efficient cogs in the industrial machine, but men turned from machine-feeding to those occupations where ingenuity, skill, and creative initiative are necessary. Better builders are not forthcoming, so we produce jerry-built houses of shoddy material. What can take the place of the Better Builder? The better "Bill?"

It is one of the marks of a civilization whose faith has drifted in one direction and whose

works in another, till culture and labor have lost their natural relationship, that "more" and "better" are taken to mean the same thing. By this fatal confusion the "better" is ruined, the "more" gradually converted to the "worse", like a depreciated currency, and we draw nearer to the bottomless pit, escorted by "Bills." 60

Talk reduces great truths into "winning tags" or catch phrases. How discredited are "Make the world safe for Democracy," and "A war to end war!" These great Truths were mouthed glibly but not backed up by any action, and they have become empty of meaning. What good for World Peace is a student strike where the purpose is for a great demonstration only with a few resolutions passed to make it more vivid? Where is the action needed to make demonstrations and resolutions real power rather than ridiculous impotence? We must act, work hard whenever we consider anything worth doing, be it worship, work, government or art. We talk, but we don't do. Pericles was the finest orator the world has ever seen, but what Socrates said stuck in people's minds; he pointed out what they could do and they did not rest until they did it.

We have become a nation of talkers; we talk about sharing but we do not share. "Poor Man's Pig" illustrates this characteristic, deep-seated aversion to anything curtailing our personal liberty. In a certain section of Ireland the farmers and peasants live in the poorest huts except that they have their own sow which they rear to sell

at harvest time. The object is to get the most meat on the animal with the least feed and to sell it for the greatest price regardless of worth. The interest of the story centers about the local Socialist leader who knows this Capitalistic trait of the farmers and carefully avoids any reference of Social Ownership of pigs. A Socialist speaker from the distant city comes to address these men, and when someone shouts the question, "What about pigs?" he, not knowing their keen interest in this bit of personal property, says all pigs will be owned by the State.⁶¹ The resultant furore marks the finish of Socialism in that community. The point is that while we are out for social benefits we are as yet unwilling to accept the sacrificial responsibilities such a system requires. We are voluble resolutionists---we are not defenders of the faith laying down our lives in action.

Capricious Constituents

A third phase of the problem of Democracy is our assumed inalienable right to repudiate our leaders whenever they do not happen to suit us. In England the public man is through when the popular whim is against him. In America public officials in order to retain office must keep an attentive ear to the ground to sense the advance or retreat of public sentiment on popular issues, and

possesses a little better situation. We do not follow our leaders but demand they follow us whether or not we know better. The prevailing attitude today is largely a repudiation of all authority in deference to sacred Personal Opinion. We have magnified "our rights to our opinions" to a ridiculous extent. We have been trained in our schools to analyze and criticize, and in a few quarters we have learned to appreciate; but the method of criticism and the art of appreciation have not been synthesized. We do not intelligently criticize and at the same time fully appreciate the direction toward which our leaders are moving. Instead of intelligent support we too often blindly throw overboard great leadership on those rather infrequent occasions when we have it.

This problem involves the question, are we still able to produce great men? We impute ulterior motives to our great men as soon as we put them into office. We suspect our leaders of wanting to be dictators. We elect a man to an office of trust and then proceed to distrust him. Little wonder great men avoid the field of politics! The desire of a little man to become a dictator is his characteristic vice, whereas---paradoxical as it may seem---the great man who shuns dictatorship cannot help being a dictator.

That, in fact, is what he is for, what he has been appointed to do. If all we require at the head of affairs is a person who will do what he is told to do by the public, or by the Press, or by the leading ladies of London Society, any diligent fool, any well-groomed nonentity, will serve our purpose....⁶² Now there are two tests of the greatness of a people. One is its capacity for producing great men, so as to have them ready when a crisis or emergency has to be met. The other is right treatment of the great men when they are produced.... The public will get for its leaders none but the second-rate men who, just because they are second-rate, do not wince when they hear themselves suspected of wanting to be dictators, which in their case is conceivably true.⁶³

It is simple enough to trust our leaders in politics blindly, but it is something far different to follow through the agony of doubt, with vision keen enough to see their work. We need to develop our deplorably undeveloped instinct to detect the great, and then to follow them with intelligent confidence. We think in terms of policemen---not in terms of mutual understanding as the basis of the security of society. This is a fundamental attitude and must be changed if we are to produce a better public life.

All of which involves the power of the people. Popular power lies in organization; not in the organization of jails, police courts, the "flivver squads" of the Chicago machine-gun-patrol, laws streaming from the legislative chambers in an unbroken stream, elections, and all the bal-lyhoo of the ringmaster whether it be in the circus or in the church. The power of the people lies in understanding, developed thought, discriminate values, sanely balanced

ideals, and above all, the control of evil passions which rule in so many quarters and make policemen necessary.

"There seems no getting rid of the police obsession---no persuading people, not even pacifists, to take the pacific way of common sense instead of the provocative way of police supervision."⁶⁴

The Weakness of Political Power

Another evidence of the decline or misuses of Democracy is the abuse of power. This arises partly from the fact that our political scheme eliminates personality from the picture in our voting method. The vote is counted along with a million other votes, and depersonalizes the voter to a nonentity in such a way that he, as a unit in a mass, votes for the Democratic candidate and if elected the candidate may be a Rugged Individualist. The voter is a cog in the machine, one of perhaps several million cogs, but the man he votes for is a distinct person with personal biases, prejudices, and ideas, a man with a will of his own. An ignorant old farmer with an obsession against education, called "Old Eddy," went about airing his notion that "edducation" was ruining the country. Among the ignorant he gained the reputation of being an expert, and when he finally gained a "party" he was elected to the

School Board. Asked what "policy" he intended to follow, he said, "I am going to do my best to put a stopper on this 'ere eddication." "But did you tell the electors that?" "Not me! I kept that to myself while the elections were on and put up anotheertune. But now I'm in and they can't get me out."65

The old Eddies are with us everywhere and have a finger in almost all that is done;

only a blind man can fail to see that they had a finger in the making of peace. Of the League of Nations it is as yet too soon to speak, but there are ominous indications that Old Eddy is looking out for his chance.

Democracy with all its inventions has not yet found a means of protecting itself against him and his ways. On the contrary, it has provided him with immense opportunities, and even tempted him with the prospect of lucrative employment. He is another lion in the path. Whosoever would make the world safe for democracy must first find a means of sending Old Eddy to the rightabout. 66

This spirit of greedy, crabby, ignorance plays havoc with international relations. International compacts⁶⁷ are made on an ethics of expediency. The signatories to a peace treaty do so only when they believe they have, for their own advantage, conquered another power. This is vastly different from an educated, humanitarian view which seeks mutual advantage---a far different thing from conquest. This insincerity of international compacts obviously destroys any possibility of forming a real League of Nations since the League of Nations spirit is lacking

in any suspicious, scheming philosophy of conquest or expediency.

Another tentacle of national aggrandizement is secret diplomacy.⁶⁸ Diplomacy means, according to the Funk and Wagnalls dictionary, "The art, science, or practise of conducting negotiations between sovereign states by means of accredited agents and according to international law. Tact, shrewdness, or skill in conducting any affair." The definition of "diplomatic" further delimits the meaning of the word. Diplomacy is "Characterized by special tact in negotiation; dexterous, wary; adroit." The very word itself has a sinister connotation; such negotiations are done only in secret, and so we hire diplomats to represent us and look out for our own best interests. Worse yet, we realize the danger of this sort of blind trust placing enormous responsibilities in the hands of a few persons, and demand that the diplomats lay all their negotiations openly before the public. However they can appear to be open while at the same time they are quite secret about their real negotiations. We force them to this position, and yet we have no means of knowing whether or not they are being open and aboveboard until the war breaks out sometime later; our system locks the door long after the horse has run away.

Our loss of faith on accepting an ethic of expediency has led us to believe that exploitation and greed

is the basic purpose of life. This is illustrated graphically by the degradation of the meaning of "Policy." Policy has come to mean the expedient thing to do. During the first weeks after the Armistice the question arose as to the feeding of Germany.

This was generally approved, both by statesmen and by the newspaper press, though not without a good deal of previous hesitation, and with a certain shamefacedness when it came to the point. But, with a few notable exceptions, neither our statesmen nor our press supported the feeding of Germany on grounds that could be called either religious, moral, or scientific. It was a fine opportunity for them to show their religion, or their morals, or their science, if they had any one of the three. All three were conspicuous by absence. Again and again one read in speeches and articles of that time, until the refrain became quite sickening, that Germany must indeed be fed, but not on moral grounds, not on sentimental grounds, not on humanitarian grounds---as if any reference to these things would have immediately discredited the whole argument---but on grounds of policy." 39

Punitive Internationalism

All this gives rise to political skepticism which aggravates the problem and makes it a starting place for extremists. They are impatient with the present social fabric and would replace it with an alien pattern, based, however, upon similar principles which disregard moral idealism.

Because the problem is so vast, moral idealism only can cure the trouble. We must reaffirm, rethink, and reestablish faith in moral, ethical, and spiritual idealism if we are to build a better world.

Lack of moral training has led to an idea that lasting peace can be maintained by placing 160 million people of Europe in a state of punishment! The only lasting peace will come through all nations sharing the fruits of victory, and in no other way.⁷⁰ And here Dr. Jacks makes a daring statement as to the cause of war; it is not due to "ideas," "tendencies," "historical forces," or other such abstractions." The blame lies at the door of a small group of men who must be done away, he says; they are the military autocrats. This was written in 1917, appearing in the Hibbert Journal; those who retain a vivid impression of the German Terror realize these sentiments were mild in comparison with the frantic, insane hysteria of that time. These smouldering ashes of eighteen years ago are raked over only because they link together two highly significant periods of a man's development of his life-philosophy.

Two important factors justify our excursion into war-time misunderstanding. First is his comparative sanity of viewpoint while the rest of the world went mad. Fundamentally he is right in his idea that one nation should not suffer at the hands of another, yet Mr. Jacks is wrong in laying the blame for the war solely upon military

crats. They are merely another effect of our nationalistic attitude which clearly he brings out in his work. Secondly, and more important, Dr. Jacks has not been afraid to grow away from his biased opinions which he held during the war, and now shows a remarkable spirit of appreciation for the under-dog of civilization and of the causes effecting the growth of such outrageous inequality, political greed and national stupidity. It is the story of a balanced, liberal philosophy of life subjected to all the white heats of passion, tempered, and now ringing true in the forging process of new knowledge and deeper insight.

The Challenge of Democracy

Turning from a false Democracy prostituted by the blackest elements of man's nature, greed, aggrandizement, and their method of expediency and trickery, we can find no nobler or more wholesome and nurturing method of government true Democracy. It may yet be salvaged from the evils of an immoral world. It takes a race of heroic men to appreciate and to benefit by the freedom of Democracy. It presupposes discipline, and discipline is morality applied in concrete situations.

But we must not stop here. We must not stop at the door of discrimination, to see how it is used.

away from inherited and preconceived notions and to follow a changing need in a changing world. As the "good" enlarges in scope as we more fully understand it, so does appreciation widen as we live in close touch with the best and worst in our world. We must develop our powers of discrimination to recognize the best available leadership in spite of our own notions of what that leadership should be. We must be trained and disciplined to look for good ideas outside of our own thought and pet notions. This requires courage to follow our chosen leaders and support the greater good before our own desires. All this is dependent upon intelligent, moral, self-renunciation. Democracy is strong, challenging, and when lived according to its basic tenets develops the race living according to it into "heroes." In this way will mankind rekindle the vision of those weary of the ascent and inspire them to resume the heroic journey to the Kingdom of God.

Democracy challenges institutions to be unselfish. Unfortunately Christianity borrowed the form of its institution from this world.

To Christianity was given the model of a heavenly city, but instead of bringing that city down to earth, it made for itself an earthly model, and so built the Tower of Babel once more. In consequence of this alliance with political institutions, the institutional life of Christianity became involved in the fatal struggle for power, which its mission was to supersede. 71

Our energy goes nowadays to keeping alive an institution rather than directly to building the Kingdom.

The ideal type of institution for a religion like Christianity would be one which was entirely indifferent to its own fortunes as an institution, and prepared at any moment to die in order to live. The distribution of its energies would be the reverse of that which now obtains. Nearly all would go into the attack upon the gloom, misery and ignorance of the world; next to nothing would go into the defence of vested interests, whether they take the form of creeds, property, power, position, or prestige. 72

We must renounce our "right" to break away from leadership as soon as we disagree with it. Self-renunciation must take a prominent place in our devotion to idealism if we are to consecrate ourselves to the hazardous ascent to the Kingdom of God.

The League of Nations Spirit

And so we must develop among all our institutions the League of Nations spirit. It must grow between the nations as well as upon the lines of "things which matter most in human life", and the wisdom in the understanding of these things."73 The League of Nations is really a League of Governments, created and developed by the same men who framed the Versailles

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Treaty; it is based on the primitive idea of a police force, and because imperialistic nations will not subject themselves to the discipline such an arrangement calls for, it fails. Nations have grown beyond the "big stick" period, and the lowest orders of discipline inherent in police rule are totally inadequate; they will respond to the higher discipline of mutual respect, understanding, and aspiration rather than aggrandizement. The League of Nations spirit inheres in Democracy. This spirit resides in the relationship of the moral-religious person with his brother and with his Great Companion.

We are obsessed with the notion that politics is of first importance and that the only improvements possible are the mechanical improvements of the machinery of government. A moment's reflection on human nature reveals the inadequacy of any theory to save the world by changing the system. We have been hypnotized into this belief, and to break men away from this obsession is indeed a painfully slow process. "Because we exaggerate the importance of politics, we overlook, belittle, and sometimes even despise the importance of other things---such as art, poetry, literature, science, culture, philosophy, morals, religion. All these things, which represent the major interests of mankind, and are the ultimate ground of unity among nations, suffer grievously from the all-devouring claims of the popular idol."⁷⁴

Since "combative nationalism" blocks the way to international peace, is there any way to remove it or get around it? "The way round is, indeed, a long one, but a long way which leads to our goal is better than a short one which leads to a bottomless abyss."⁷⁵ A synthesis of the better points of several other models of community life is another answer to the question.

1. The Trade Union, or the Community of Labour

The principle of collective bargaining in the sense of all nations producing that which they can most efficiently must be developed, all trading together on a cooperative and friendly basis without rivalry and with the best interests of all at heart. As Cobden says, the ideal bargain is one of the most effective means in existence of reconciling the conflicting interests of men.

2. The Friendly Society, or Community of Insurance*

This is the principle that all the burdens of the nations should be pooled and eliminate dangerous rivalry which culminates in bankruptcy, war and other hazards.

.....
*
Idea from Professor Royce
.....

3. The University, or the Community of Learning

As expressed in the text, "The Principle here is the universality of knowledge, the catholicity of truth. In the world of knowledge, communism is a natural law." And a-

gain, "Until a seat of learning has become international, its claim to be called a university is hardly complete, for it is not universal."

4. The Guild of Fine Arts, or the Community of Excellence This means that labor which is educative, skilled, recreative, expressive of personality. Lay the foundations for a world-wide Labor Party whose motto shall be "that every day's work and a good a good article come out at the end of it," and not, as at present, "the minimum of work and the maximum of pay." When men compete on the basis of quality, their competition makes them friends.

5. The Social Club, or Community of Friendship The value is personal in intercourse on common ground; it is the antithesis of the hotel or tenement where people live together in solitary propinquity. If travelers were created as friends rather than as legitimate game with an open season, that would do more probably than ⁿany other one thing to bring about international goodwill.

6. "The Church is the most important of all the non-political models of community life, the one that has the closest bearing on our problem, and at the same time most difficult to understand aright....The Church is the Community of Faith, and the principle at work within it is the Spirit." It differs from all other communities in being invisible; we usually think of it in terms of its paraphernalia of symbols, buildings, priests, ministers,



all the rest, but it lies more deeply than that: it is the expression of ultimate reality where all men are united by their loyalty to the Highest. All such belong to this invisible Community of the Church; despite the bounds of race, class, or creed, they find one another. Men first meet on the lower levels of the other Communities, then they meet in the "invisible community of faithful souls," and finally they reach that highest form of human organization, the Family, or the Community of Love.

Such a mode of action would betray that blending of idealism and realism which moves the mountains. Neither realism nor idealism taken separately will carry us far toward the goal. It is the realist who bids us be content with the present League of Nations as a beginning. It is the idealist who asks---the beginning of what? The two need to be combined. In combination they will be found irresistible. 76

Realizing Internationality

These splendid ideals will be further aided by "International Trusteeship."⁷⁷ This is an International Court of Honor; the men who make it up are trustees, not diplomats.

They are the names of men whose fortunes are not at the mercy of the newspaper press; men whose minds have not been diverted from the paths of justice

and humanity by electioneering compromise....They should be chosen for life, or for the effective part of life, and their appointment should be one of the highest honours which the state confers upon its citizens."

The method these men would employ is unique in the light of conventional political science.

No physical forces would be at their disposal, to threaten the sovereign rights of nations, and so provoke the very kind of quarrel it was intended to suppress. They would deliberate continuously; they would issue reports at regular intervals; they would have their own means of publicity; and at dangerous moments they would declare their findings on the rights and wrongs of the case. In course of time these findings would acquire authority; and a point would be reached when the nation which acted in defiance of them would forfeit the moral support of the world....Meanwhile a point of union would have been created where the best minds of all nations might pool their resources for the common interest....an international mind would form, with its own conscience and its own ideals. 70

The university is the growing point for the solidarity of mankind, and for the training of the International Trustees. Attention should be focussed on:

1. The forces necessary to the success of such a plan are ethical, judicial, educational, fiduciary, and religious.

2. A League of Nations, not a League of Governments, must be formed by the International Trustees.

3. The established governments of the world are formed in the interests of nationalism. No nation would

hesitate to lend its best men to work out the problems threatening the annihilation of the world.

4. This move might well originate in the Universities; exchange scholarships, etc.

5. The government would have to appoint these Trustees.⁷⁹

This report of Dr. Jacks' thinking along political science lines speaks for itself. It is|the essence of a real world plan of reconciliation.

CONCLUSION

The life-philosophy of L.P.Jacks is balanced to meet the needs of the ages and to cope with the need of the hour. It is founded on the bed-rock of science, rising to meet the Kingdom of God through human worth, aspiration, and work. It is a practical, moral-religious pattern by which he evaluates and grasps the problems of Life. He has achieved the "whole" attitude. This obligates the thinker to attain an international viewpoint in political, racial, denominational, and personal relationships. The cultural light of thought and scientific experiment is directed to a Life-Purpose illumined by a discriminating synthesis of the valuable elements of Pragmatism, Realism, and Idealism.

Principal Jacks understands the eternal principles of life by practical, ethical, moral, and religious action. The "courage of the commonplace," the keenness of science, and the sensitivity of religion all contribute to his way of seeing life steadily and seeing it whole. His devotion to life is measured by his complete committal to God. As he expresses it, anything worth living for is worth dying for. In the light of Dr. Jacks' interpretation of life as purposive, evil and tragedy are transformed by radiant joy.

in the complete consecration to the task of the Kingdom of God. All the difficult challenges of life are embraced in this great enterprise.

Characteristic of Dr. Jacks' spiritualizing of reason is his statement of faith. "Faith is reason grown courageous." Life is best suited for the heroes, the courageous, the adventurers, the faithful---they accept the challenge of life in a living universe finding in it the power to develop themselves into strong characters by redemption, by building upon and deepening those qualities which every man has. Christianity appreciates the good in all men---it is a redemptive religion of love. This idea underlies the principles of this life-philosophy whether the immediate expression come from Plato or Kant. Life is worth living, and, as such, is worth dying for.

Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor. 80

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